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The
**CHRISTIAN
CENTURY**

A Journal of Religion

**The American
Mind**

An Editorial

England Speaks for Peace

By Paul Hutchinson

Curbing the Opium Traffic

By Wayne Gard

Religion and City Tensions

By Arthur E. Holt

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The CHRISTIAN CENTURY

July 24, 1929

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In our issue of June 19, 1929, it was stated that Rev. Augustine Jones, author of the article on "English Preachers," was pastor of the First Congregational church, Portland, Maine. This was an error. Mr. Jones is pastor of the First Congregational church of Springfield, Vermont.

Hardly Any People in the Parish

Cities have always been the glory, the hope and the terror of mankind. It has become customary to speak disparagingly of cities, as though they were sinks of iniquity and places of deadly peril for body and soul. Adam and Eve lived in a garden in the days of their innocence, but Cain's first impulse after he became a confirmed criminal was to go off and start a city; and the reputation of Sodom and Gomorrah, the most conspicuous municipalities in the Genesis narratives, needs no comment.

Christianity, however, has always taken a hopeful view of cities. It started in a city and was largely an urban movement as it swept across the Roman empire. The Greek ideal of a blissful future was localized in Elysian fields, but the Christian community preferred to think of a New Jerusalem.

Of course I am thinking of Professor Holt's article on "Religion and City Tensions." He believes in the city, too, though he knows as well as any man now alive the strains and pressures which it puts upon both personalities and social institutions. The conclusion that emerges from his article is that living in the city is an art which must be studied and acquired. It is, in large measure, an art which has still to be created, and the point is that religion has a large part to play in perfecting that art and instructing men in it.

The art of living together is never easy; and the more people live together and the closer together they live, the harder it is. There is probably no solution at all to the problems presented by these intricate inter-relations and these close contacts of racially and economically diverse elements, except as the individuals involved become the kind of people who are capable of friendly and mutually helpful relations. If a cage full of wildcats presents a scene of conflict, it is not because the animals are in a cage but because they are wildcats.

Professor Holt, I am told, is about to leave for a year in India, where he will be engaged in a survey of educational work.

But before leaving the subject of the city I was going to quote an instructive remark that an English squire once made to me as we were entertaining each other during a spell of bad weather at a little inn in Norway. He had been asked to advise a friend who was a parson whether to accept a "living" to which he had been "presented." "There was a beautiful old church, a lovely manse with a trout stream right behind it, the right of rabbit-shooting over eight hundred acres, and hardly any people in the parish. I told him that if I had the pick of all the livings in England that was the one I would take." That is a queer idea of the ministry. The problems and the values of the city both spring from the fact that there are lots of people in it. If religion is concerned with people, it must be most concerned with the places where people are most numerous.

THE FIRST READER.

The CHRISTIAN CENTURY

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EDITORIAL

THE disestablishment of the Anglican church may not be immediately precipitated by the action of the convocations of Canterbury and York, authorizing the bishops to permit the use of the new prayer book which parliament has twice refused to sanction, but it is a long step in that direction. It may even be said to be a step taken deliberately and with full recognition of its ultimate and logical consequences. It is particularly significant that in the two convocations the action was initiated by the two archbishops, of Canterbury and York respectively, and was supported by an almost unanimous vote of the bishops and by substantial majorities of the lower clergy. Bishop Barnes was the only conspicuous opponent, and the primate censured him for his "vehement and provocative language." The vote of the convocations does not formally authorize the use of the prayer book of 1928, for that would have required a license from the king, who would certainly have refused to give it since parliament has withheld its approval, but it permits bishops to authorize its use in parishes where they are satisfied that it will have the good will of the people. But even with this rather technical limitation, it amounts to a direct defiance of parliament and a declaration of the independence of the church from the government in the determination of the forms of its worship.

The Anglican Church Defies Parliament

The Way to Freedom Is Through Disestablishment

EVERY lofty sentiment uttered by the archbishops and their supporters in defense of the principle of the independence of the church from political control in matters of faith and worship will find an echo of approval in the hearts of all who believe in "a free church in a free state." Members of churches which operate as voluntary associations, without either the control or the support of the state, will only wonder how the Church of England has so long complacently endured the ignominy of having to ask the ratification of its doctrinal formulæ and its rituals of worship from a parliament including in

its membership nonconformists, Catholics, Parsees and infidels. The situation is, of course, an inheritance from the days when the population of the country, as well as the membership of its parliament, had sufficient religious homogeneity so that it was not manifestly absurd for one of many sects to claim to be the Church of England. If the country as a whole, acting through its political organization, is going to lend the prestige of its name and the advantage of its financial support to a particular church, it has a right to say, through that same political organization, what sort of church it is to be. When such control becomes insupportable, the escape lies in surrendering the privileges as well as throwing off the restraints of establishment. The Archbishop of York is right in taking seriously the suggestion that the adverse vote on the prayer book in the house of commons—and, he might have added, the resolution just now adopted by the convocations—constitutes one of the "dividing watersheds of history," and that "the anomalies of establishment are now so serious as to require us to ask the state for freedom, which, it is held, only disestablishment can secure."

Catholic and Free Church Theories Agree

EXTREMES meet in this matter of theories of the relation of the church to the state. Catholics and free churchmen are at one in resisting state control over the spiritual functions of the church, its faith and worship. With Roman Catholics, this takes the form of demanding for the church absolute independence from every earthly tribunal whatever, the right to make its own determination of the limits of that independence, and temporal sovereignty for the head of the church as a sign and seal of independence. They are, however, willing to accept the advantages of state support wherever this is practicable without involving subservience to the state. Members of the free churches, in general, demand only complete liberty in belief and worship and are willing that the state shall determine the boundary between spiritual and temporal things, and on principle they refuse to accept support from the state as

firmly as they resent its interference with the religious functions of the church. But Catholic and free churchman are alike in resisting the control of the church by the civil government. But the exigencies of history have brought into being in many countries established Protestant churches which, in exchange for the privileges and perquisites of establishment, have been willing to accept a large measure of control by the state along with its patronage. Protestantism gained its first footing in Germany by the application of the principle, "Cuius regio, eius religio"—the religion of the prince is the religion of the state. The first step in Zwingli's reformation was the passing of an ordinance by the town council of Zurich, and the English reformation was legitimized by an act of parliament. The heritage of this Erastian concept of the dependence of church upon state is just such an anomalous situation as that which now confronts the Church of England. Those of its members who have gone back to the Catholic conception of ecclesiastical autonomy and those who have gone forward to the completely Protestant theory of religious liberty are agreed that it is intolerable to permit the state to control matters of faith and worship. Many of them have thought the matter through to the point where they realize that the price of liberty is disestablishment.

Stopping a War Before It Starts

SOMETIMES the world's greatest cartoonist, John McCutcheon, makes a bull's eye and sometimes he misses the whole target—as probably we all occasionally do. On the application of the Kellogg pact to the tension between Russia and China, he scored a complete miss. The prospective adjudicator of that quarrel is represented with the peace pact in his hand and the data of the quarrel before him and saying, "First I must determine who was the aggressor." Fortunately the arbiter of that case does not have to do anything of the sort if he follows the terms of the outlawry treaty. That treaty did not renounce aggressive war; it renounced war. It does not propose that nothing shall be done until a dispute develops into a fight and that the decision shall then be given against the side that struck the first blow. It proposes that the quarrel shall be settled by arbitration, conciliation, or other reasonable method of adjudication before anybody becomes an aggressor. The friction between Russia and China growing out of the efforts of both to control the Chinese eastern railway has produced an acute situation. It is just the sort of stuff out of which wars can be most easily manufactured. Both economic interests and "national honor" are involved. On July 13 the soviet government issued an ultimatum with a three-day limit, but the ultimatum had for its object not the enforcement of a particular settlement of the controversy but the granting of a conference with a view to settling it by peaceful means. The episode

does indeed put the Kellogg pact to a test, but fortunately the test does not include the impossible task of determining who was the aggressor after a war has started.

New Tests of Fidelity to The Ancient Gospel

DICK SHEPPARD, who is usually called that instead of the Reverend H. R. L. Sheppard because he is such a human parson, wrote a book called "The Human Parson." It is a vital and vigorous book designed to show how religion and the work of the Christian ministry are related to real, contemporary human interests. One of his reviewers apprehends that he is in great danger of surrendering the realities of the faith, that he has indeed done so. "If he lets go the faith once delivered," says the reviewer, "there is nothing to be interpreted as contemporary and real. It is all just nothing. Thus he says that he tolerates the thought of evening communions and, far worse, of women in the ministry. . . . If historic Christianity be true we must be Christians, but, in that case, women cannot be ministers and Holy Communion ought not to be celebrated in the evening. Contrariwise, if these things may be, then historic Christianity is not really true, and we had better be at some more righteous business than the ministry." To many readers, these criteria of pure religion and undefiled will seem novel and interesting, if not convincing. All sorts of things have been singled out as constituting the essence of the faith once for all delivered to the saints, or as the conditions without which it is impossible to please God or to save men, from submission to the authority of the see of Rome, through a wide range of speculative opinions about "efficacious grace" and "proximate power" (see Pascal's Provincial Letters), to a particular form of administering baptism. But to make fidelity to historic Christianity and the preservation of the deposit of faith hinge upon abstaining from evening communion and excluding women from the ministry seems rather an extreme case of tithing ecclesiastical mint, anise and cummin.

The Doctors Consider Liquor and Economics

THE high points of popular interest in the meeting of the American Medical association at Portland, Ore., had to do with the questions of the free and unlimited issue of prescriptions for medicinal alcohol and the reduction of the high cost of sickness. The president-elect of the association, Dr. W. G. Morgan, took what would be considered the conservative position, from the standpoint of the profession, on both of these topics. The right of all doctors to prescribe alcohol ad libitum seemed to him too precious to be forfeited on account of any abuses that may exist. Indeed, so far as the published reports of his speech indicate, he was not aware that abuses

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do exist. But they do. No one who is at all interested in the facts will have to go far from his own neighborhood to find cases of doctors who regularly issue prescriptions for liquor for a price without the slightest regard to any medical diagnosis, and instances where doctors sign their books of prescriptions in blank and sell them to bootlegging druggists are common enough to be far from negligible. To take account of these facts and attempt to limit the evil is no more an attack on the honor of the medical profession than are the laws which prohibit some classes of operations; no more than the bonding of treasurers and cashiers is a slur upon the honor of these occupations. Dr. Morgan also belittled the agitation for the reduction of medical costs as coming "mostly from the mentally bored and idle rich." If the doctor's medical diagnoses were no more accurate than that he would never have achieved the honor of being president of the American medical association. It is a serious problem. The secretary of the interior, Dr. Wilbur, in reporting for the national committee which, under his chairmanship, is engaged upon a five-year study of this question, frankly told the doctors that they had lagged in this aspect of their professional duty. They must face the situation and remedy it. "Either you are going to do it or it is going to be done to you." Urgent as is this reform in the economics of medical practice, it must not be carried out by robbing the profession of its legitimate rewards. Most of the young doctors have a hard enough time making a living as it is.

A Great Gift for Public Health

WHAT is said to be the greatest single enterprise ever undertaken in the interest of public health is the proposed free dental clinics to be established for New York school children by the Murry and Leonie Guggenheim foundation. Of the one million children in the schools in New York city, three-fourths according to one authority, and nine-tenths according to another have recognizable dental defects which, in a large percentage of cases, will have an ultimate detrimental effect upon general health, while it is estimated that not more than one-fifth of those who need dental service will ever get it through private treatment and through the clinics provided by the city. The principle has been thoroughly established that the public schools can and must take into account the physical condition of their pupils, not only because physical defects hinder learning but for the much more fundamental reason that the school, as a social agency, is interested in the total welfare of the child. The need in New York is so great, and the expense of meeting it adequately would be so vast, that there seemed to be no reasonable hope of taking care of it in this generation through public funds. The expenditure which the Guggenheims propose to make in the erection of buildings and endowment for maintenance and operation may amount to as much as

\$30,000,000. To the great credit of the dental profession it should be stated that the dental society is as enthusiastic over the project as the school people are. And yet it is quite possible that some private practices will be interfered with through this immense development of free clinics.

International Propaganda By Wine Producers

WORD comes from Paris that "a world-wide war against prohibition" has been declared by thirteen wine producing countries of Europe which have organized their forces of propaganda in an "office international du vin." The interests represented in this institution do not propose to sacrifice prestige by defending distilled liquors, but will undertake, by "facts, films, statistics, medical data, social surveys, scientific treatises and common sense," to fill the public mind in the United States with the idea that ten per cent wine is a beneficial beverage and the only real solution of the drink problem. Wine, it will be observed, is what they have to sell. Their campaign is going to be "educational, courteous and dignified." They are going to "fight prejudice as well as alcohol." If they live up to this prospectus, all will be well. No sincere dry can have any objection to the widest spread of all the facts about alcohol if what is spread is pure scientific fact. The first prejudice that these crusaders will have to fight is the prejudice of their own self-interest. A wine-grower, or a salaried representative of an international wine office, is surely quite as likely to be moved by the prejudice of economic and social pressure as is a Methodist preacher working for the anti-saloon league. It might be well for the dries to remember, even in their most contrite moments, that all the prejudice is not on their side. And when the head of this organization says that one has only to compare temperate France with the United States to be convinced of the beneficent effects of the free use of wine, one has doubts as to the quality of the facts which are to be disseminated by this international office. France is far from being a temperate country.

A Muzzled Admiral Comes Back

NEARLY two years ago Rear Admiral Magruder made some rather sensational charges to the effect that the navy of the United States was wastefully and inefficiently managed. The administration was charged with wasting the taxpayers' money, spending three hundred million dollars for a two hundred million dollar navy. And the Coolidge administration! Wasting money! No wonder there was excitement. The secretary of the navy called for specifications, and the admiral aggravated his offense by giving them. The argument was cut short at that interesting stage by relieving Admiral Magruder from active duty and giving him an enforced vaca-

tion. Even those who do not feel an admiral's very natural professional concern for keeping the navy at the highest pitch of efficiency as an instrument for war, may well be solicitous that whatever navy we have should not cost fifty per cent more than it ought to cost, and still more solicitous that there should not exist in high official circles the idea that the best use to make of an officer who suggests improvements and economies is to send him into involuntary retirement. Whether the navy department has learned its lesson from the general dissatisfaction with its treatment of the admiral, or whether it thinks that Admiral Magruder has learned his and will henceforth keep his ideas to himself, there is no way of knowing. At any rate, Admiral Magruder has been recalled to active service.

The American Mind

THE scene is a Pullman smoker on a St. Louis-New York train. The dramatis personae are a traveling man for a hardware company, a retired lawyer, an oil speculator from Oklahoma, a recent college graduate, a New York business man and a writing man. The conversation is possibly a cross section of the American mind. Perhaps it is not really that. Perhaps it merely reveals the minds of the slaves of nicotine or the casual thoughts of relaxed travelers. But let the reader judge. Here is the conversation:

Oil Speculator: "I see where those three Frenchmen are getting a merry time for crossing the Atlantic. As if that hadn't been done before."

Retired Lawyer: "Well, give 'em credit; it has been done before, but not so often that it is an old story. Give 'em credit, even if they are Frenchmen. Lindy got there first, you know, and alone, and he landed just where he said he would. There is only one Lindy."

O. S.: "I'll say there is only one Lindy. But let me tell you something. The man who really made Lindy was that guy Herrick. He told 'im what to say, see. Lindy walked right into his arms, see. Herrick was a wise guy. He took him over to see the widows of the fellows who died on that other try. That made a hit. Then he told him to turn over his prize money and not to pay any attention to all those vaudeville offers, see. You notice when Lindy got over to London he wasn't quite so good. You notice, too, when Herrick died Lindy was right there to meet his body and take it to Cleveland. Lindy knows who made him, see?"

Recent Graduate: "O, I don't know. Herrick is dead and Lindy is still going strong. Look the way he dodged those reporters when he got married. Lindy ain't anybody's fool."

O. S.: "I'll say he's nobody's fool. You notice he made a cool million on his book and the Lord knows how much he gets for those newspaper articles and

from the Guggenheims. But that's all right. He played the game right, see."

Business man: "I've got a friend who was in France who says the French people hated us before Lindy came; but nothing was too good for Americans after he landed. That boy changed the history of the world, I tell you. I'm glad he married rich. I don't begrudge him anything. Maybe he stopped the next war."

Traveling Man: "I don't know. I think Lindy has been built up by the newspapers some. He's a good lad but no better than a thousand others. The newspapers made him, you understand."

Whereupon the whole company pounces upon the traveling salesman to show him the error of his ways and to overcome his heretical opinions. (The writing man makes a mental note: Mythology belongs to the present as much as to the past and unwillingness to accept it is still a serious heresy.) The conversation continues.

O. S.: "Talking about diplomats, this guy Herrick has nothing on this man Sloan, who just settled the business about the German debts. There's a fellow for you."

R. L.: "You don't mean Sloan. You mean Young. Sloan is the General Motors president. Owen Young is the fellow who settled the debts."

O. S.: "My mistake. Owen Young. That's the fellow. Anyway it took an American to show 'em. Eh?"

B. M.: "They say Young is a democrat—what do you think of that?"

O. S.: "He is a democrat. But don't let that stand against him. I'm broadminded, see? I don't care whether a fellow is a democrat or a republican if he does his job, see."

R. G.: "That's right—democrat, republican or even socialist, what difference does it make?"

O. S.: "Well, I don't know. I'm talking about real people. I don't know about those socialists. I've heard tell they don't even want the debts paid."

B. M.: "Well, anyway, they're going to be paid. This man Young saw to that. One thing Europe hasn't learnt is to deal with business in a businesslike way. That's why they need an American to show 'em how. And he did, too."

R. L.: "My guess is they won't pay in spite of all that. Some day we'll have to clean up on Europe. This man Dawes is talking about disarmament. But his heart ain't in it, I bet. He's just playing up to those pinks who won the last English election. Charley Dawes is nobody's fool, I tell you. I used to know him when he was a young fellow."

Whereupon a considerable discussion followed on the subject of Ambassador Dawes, his underslung pipe, his presidential aspirations, etc., etc.

O. S.: "Well, I wish Dawes had been President. Look at Hoover's wife. After hearing all that campaign hooey about her graciousness, imagine her inviting a 'nigger' to the white house. I tell you the American people will never stand for that."

R. G.: "Didn't Teddy Roosevelt invite Booker T. Washington to the white house?"

B. M.: "Yes, but that was different. Anyway, I'm with you on this business of inviting niggers to the white house. Where are you going to stop if you start that sort of thing? That's what I want to know."

O. S.: "Did you see the nigger woman in the diner this morning? Yes, sir, I walked into the diner this morning, and there was a nigger sitting just as big as anything. I've been traveling for seventeen years and I've never seen that before. What's the country coming to, anyway?"

R. L.: "You haven't been around these parts enough, my boy, or you would have seen it before. Not that I'm for it. Give them their rights, I say, but no more than their rights. If everybody sticks to his rights we'll have peace and quiet in this land."

O. S.: "Rights, hell. Give people their rights and they want more than their rights. Give 'em what's coming to them."

(The writing man makes a mental note: What's coming to them is a phrase of obvious ambiguity. Since in this case it is set against the idea of rights, it can not be identified with the concept of rights. Ergo, he means treat 'em rough.)

R. L.: "When they said Hoover was a Quaker, I didn't pay much attention to it. I knew those people had queer notions. But I said to myself, he's an engineer, and those boys are usually pretty level headed. But now that this business about that nigger woman at the white house has come out, I'm not so sure. Got to be kind of careful of people with queer notions."

O. S.: "Don't forget it was his wife that done it. Let's give him the benefit of the doubt. Maybe he didn't know anything about it. Maybe he's already told her: 'No more of this monkey business, Lou.' You know women don't know anything about politics. You have to sort of guide them."

R. L.: "That reminds me of my old woman. She says she was going to vote for Hoover because he was a dry. I said to her: Listen here; you vote for Hoover because he believes in prosperity and because he is against the Catholic church; forget this dry business. We argued a lot about it but anyway we both voted for Hoover. Women don't know much about politics."

B. M.: "Well, I don't know. Look at Ruth Owen. She voted for the tariff. That is more sense than her old man ever had. They'll learn. Give 'em time."

T. M.: "Yea, talking about the tariff, look at that boy Borah playing to the galleries. Wants 'em to have a tariff only on farm products. A lot that hick knows about the tariff. Does he want us to compete with all the wops in creation?"

R. L.: "The trouble with the farmer is, he wants to run this country. He thinks he is going to get out of the hole by camping on the trail of those Washington politicians. When I was on the farm we worked. Look at the farmer now, running around in

his automobile. Of course I don't say he shouldn't have a car. But just the same a little more elbow grease and less gas would pretty near solve the farm problem." (The writing man makes another note: Never trust the emancipated slave to help his brother. The most cruel foremen have come from the ranks and the urbanites who are most disdainful of the farmers' pleas were raised on the farm.)

O. S.: "If the farmer really had any brains he would have played the stock market. Look at us. I don't know about you gentlemen. But I bet there isn't a one of you, except possibly this young fellow, who hasn't made a killing on the market in the past year. You can't help but make money. Buy a good thing and hold on. Don't let 'em scare you. I'd hate to tell you how much I made on Radio. Bought it three years ago on a tip I got in Oklahoma City. But the hicks weren't supposed to know anything about business. They just plow away and yowl when they get hungry. Men are like that."

R. L.: "There's no use howling in this country. Everyone who wants to can make his pile—that is, provided he has ordinary amount of brains. I started with nothing and I'm on my way to Europe now to spend some of my cash. Not that I'm a wealthy man, you understand. But I'm prepared for a rainy day. And I know enough about America to know that everyone can do that. Nothing particularly smart about me. Just an ordinary fellow, you understand. (The oil speculator suggested at this point that the old lawyer was unduly modest.) No, just an ordinary fellow. But hell, America has room for everybody."

Everyone being in agreement with this generous sentiment, and a ten minutes stop being announced for Columbus, the momentous conclave adjourned. The Negro porter came in just in time to hear about the glories of American freedom and opportunity.

England Speaks for Peace

[EDITORIAL CORRESPONDENCE]

London, July 2, 1929.

MAKE no mistake about it, England wants peace. Turn in whatever direction you will, the evidences of her mighty hunger for an end of war are everywhere to be encountered. I have been over here now for a bit more than two weeks, poking my nose into all sorts of out-of-the-way places, interviewing men and women of all sorts and conditions. At every turn one listens to the same words: "We want peace." The people and the newspapers keep saying that no miracles are to be expected of the new labor government. But they likewise make it clear that they do expect peace. In all soberness one may say that if something is not done now to realize the promise implicit in the Kellogg pact, by actual disarmament, by lightening the burden of taxation, and by providing for the judicial settlement of international disputes, the greatest opportu-

ity which the race has ever had to rid itself of the fear of war will have been cast away.

It has been a stirring experience to be in Britain during the last fortnight. As we came ashore at Liverpool, there were the newspapers telling of the proposals that the new American ambassador had brought to London, and of the conversation which he was holding that day with Mr. MacDonald in the premier's Highland retreat. Two hours later, as we sat in Liverpool's new cathedral—that great pile that has brought, at last, a new note to cathedral-building after all these sterile centuries—we heard the officiating canon couple with the prayers of rejoicing for the king's recovery the nation's prayer for the successful prosecution of the negotiations for the firm establishment of peace. As we came on to London we found the press, and men generally, applauding General Dawes for his speech before the Pilgrims. In that speech, it will be recalled, the ambassador appealed from the military and naval "experts" to the consultation of statesmen, who should be expected to work out a formula of disarmament "couched in those simple terms understandable to the ordinary man in the street." That same night Mr. MacDonald made his Lossiemouth speech, in which he told his Scotch neighbors of the work that he had undertaken, with the American ambassador, "in preparing a board round which the other nations might ultimately sit in cooperative fellowship, studying the arts and ways of peace, gaining the sense of security not by arms but by the absence of arms."

So it has gone. There has been scarcely a night in these two weeks during which Mr. MacDonald, or Mr. Henderson, or some other responsible member of the government, has not struck the note of peace expectancy. Nor is it a party matter. It has been announced that, had the election returned Mr. Baldwin to power, his government would have carried out the policy which the labor government has now espoused. Mr. Lloyd George, as leader of the liberals, has been emphatic in his support of the proposals which Mr. Dawes brought from Mr. Hoover. A man high in England's public life said to me, "No party could survive that tried to put any hindrance in the way of this disarmament program." Of course, there are some men who, in their hearts, deride what is now afoot. They count themselves "realists." They are on the side of the demons. But the important thing to note is that, whatever their private scoffing, they dare not peep in public. Even the admirals, in so far as they speak at all, support the American invitation.

I do not mean by this to give the impression that Britain's government is off on any peace-shrieking jamboree. This is no affair of perfervid oratory. The new premier is a Scot of Scots. He is as cautious as they come. He went over to a labor victory celebration in the beautiful headquarters building of the Society of Friends the other night and spoke—as he was expected to—on the prospects of agreement with America on this issue. Things were going exception-

ally well at the moment, and he might easily have been forgiven a roseate forecast. What he actually said was: "I am hopeful—I will put it no higher than that." The speech from the throne, delivered three hours ago, is equally conservative in its terms: "Conversations have commenced with the ambassador of the United States of America on the subject of naval disarmament, in consequence of which it is the earnest hope of my government to ensure, in cooperation with my governments in the dominions, the government of India and the governments of foreign powers, an early reduction in armaments throughout the world."

(I confess, in passing, that it has been hard for me to adjust my mind to this idea of a socialist speech from His Majesty, George the Fifth, by the Grace of God King of Great Britain, etc., etc. Yet when I asked members of the labor government whether there was not something just a wee bit incongruous in this year's speech from the throne, they professed to find it hard to understand what I had in mind. If the government has a socialist cast, of course the king talks like a socialist! In fact, for as long as "My Government" continues in the hands of the socialists, King George will be one, too!)

But the caution in Mr. MacDonald's speeches and in the words which he has put into the mouth of the king are not to be regarded as a lack of commitment to the project in hand. Mr. MacDonald means to go ahead. All the information that I can gather over here indicates that he is prepared to enter on the actual negotiations quite as fast as Mr. Hoover desires. Moreover, it is to be noted that even out of this period of cautious talk there have already come two distinct gains.

The first of these came in the premier's Lossiemouth speech, to which I have already referred. At the first announcement of the proposal brought to London by Mr. Dawes, a significant portion of the London press hailed it as the coming of a day when Britain and America would virtually combine to impose an Anglo-Saxon peace on the world. Even such an influential publicist as Mr. J. L. Garvin permitted himself to play with this idea in his *Observer*. Mr. MacDonald squelched all that at Lossiemouth. "As to the worldwide purpose of what are known as the Anglo-American conversations," he said, "I hope that neither the large states nor the small ones will have any doubt. They are not exclusive; they are inclusive." That was that.

The second gain will be found in the official language of the king's speech. The crucial word is the sixth from the end of the paragraph I have already quoted: "reduction." You can search the paragraph in vain for that word, "limitation," which made such a farce out of the Geneva conferences. Mr. MacDonald thus takes his stand with Mr. Hoover, as Mr. Hoover expressed himself through Mr. Gibson at Geneva. It is genuine reduction of armaments that both governments seek.

Personally, I doubt whether any other item on the

labor government's program will receive the sustained and passionate support that will be given to this. This new government has a terrible group of internal problems with which to wrestle—unemployment, slum clearance, the dislocation of one or more basic industries, and it is even daring to tackle the drink question. But it appears to have grasped the fact that the solution of all Britain's internal problems rests at last on the securing of permanent peace. With this new government I think it fair to say that this is a conviction of heart as well as of head. One of the newspapers said the other night that six members of the present government have served prison terms. Practically all of these were imprisoned because of their refusal to support their nation's resort to war. Can it be doubted that a government led by such men will prove genuine in its pursuit of peace?

If there is any danger in the situation I would say that it rises out of a will-to-peace so general that the accomplishment of the end desired will be taken for granted, so that the necessity of giving the government adequate support during the working out of the method may be slighted. Mr. MacDonald seems to feel that the danger is rather from a public opinion insistent on instant action.

Long ago, I became cautious in my reliance on the promises or programs of political parties or their leaders. With all the good will in the world, the politicians too often find themselves in positions where political considerations make it seem inadvisable for them to attempt the realization of their highest dreams. If one had only the word of Britain's political leaders, or of her press, to rely on, there might still be reason to doubt whether the actual conflict of interests between the United States and this country could be resolved in such a way as to make immediate and drastic disarmament possible. But it is not the word of the prominent on which I fix my faith. Everywhere you go over here you feel, among common men, the weight of sorrow, of disillusionment, and of the continuing costs of the war. It is this that inspires the common man's call for peace. And that, I am sure, is strong enough to carry Britain past all difficulties to the successful culmination of the conference which Mr. Hoover has proposed.

May I tell, in conclusion, of a personal experience which, while it has no direct connection with the coming disarmament conference, seems to me to throw a flood of indirect light on the thoughts which lie in the minds of Englishmen? Yesterday Mrs. Hutchinson and I were escorted through the houses of parliament by a liberal member who has saturated himself in the history and traditions of those famous buildings. As we came into one of the great halls adjoining the house of lords, he pointed out a small hole in a window and, on the wall opposite, a slight mark where the paint had been chipped off the figure of one of the sailors in the heroic painting of Nelson's death at Trafalgar. "In all the raiding over London during the war," our escort told us, "the houses of

parliament were hit only once. A fragment of shrapnel, fired by our anti-aircraft guns at a German plane, came through that window, and hit that painting at that spot. Ironical, wasn't it? A bullet fired by a British gun, in a war in which we were allied with the French and fighting the Germans, penetrated our houses of government to deface a painting which commemorates a previous war in which, when we were allied with the Germans and fighting the French, our greatest naval hero fell. We've left the hole there in the window-pane, just as a sort of reminder of the ephemeral nature of alliances, and of the futility of war in general." Do you doubt that a member of parliament whose mind is working along such lines is ready to vote for peace?

PAUL HUTCHINSON.

Jerry

A Parable of Safed the Sage

THERE spake unto me a man who said, I have observed that Physicians seldom take their own Medicine and are Bad Patients when they are sick: and the Highest Authority I knew in Grammar used his native language Incorrectly. Do Philosophers follow the Wisdom which they recommend unto others?

And I said, I notice in the newspapers that Jerry is dead.

And he said, Who is Jerry?

And I said, Jerry is not, but he was the ram in the Chicago Stock-yards who ate and drank and slept in bedding knee-deep, and rose every morning to lead the procession of sheep that were to be slaughtered that day. And in the years of his long service he led seven million sheep to their Execution, but he himself lived long and died a Natural Death and was Much Lamented by the Packers at Bubbly Creek.

And the man said, That is interesting, but I see not the point.

And I said, Jerry was one, but the sheep he led were many. And the Physician is one, but his Patients are many. And the Philosopher is one, but his pupils are many. And the question whether the one leader is true is not the whole question. Jerry was false, but he supplied a nation with mutton-chops. And Physicians notoriously do not heal themselves.

And he said, But what about the Philosopher?

And I said, If his teaching be true, that is the thing of most importance to the world; and a lamp of Clay may bear a Divine Flame. Yet should the Philosopher be the embodiment of the truth he teacheth, and the Prophet the incarnation of his message.

And he said, It hath not always been so.

And I said, But that is not the most important thing for thee to know. If the man who invented the Multiplication Table could not perform accurately Problems in Multiplication, Still Five times Five are Twenty-Five, and Truth remaineth True.

Religion and City Tensions

By Arthur E. Holt

IF ONE will take his stand on a toe of land which juts out into the lake at the foot of 53rd street, Chicago, he can see the whole city and in essentials every American city.

On his left are the steel mills with the cottages of the Polish and the huts of the Mexican steel workers. On his extreme right are the palatial apartments of the "gold coast," a little nearer are the commercial towers of the loop, the center of middle western finance and trade. Nearer to the lake than the loop are the stadium, the art galleries and the museums, the product of the city's financial surplus and artistic richness. A little nearer on the right are the 180,000 Negroes, the latest of the work-seekers who have come. In the immediate foreground are the twenty story 100 per cent cooperatives, man's latest device for housing himself against the elements; so successful has he been that with them he courts association with storm and wind and sunshine. A little farther on he will see the classic towers of the University, home of science, the humanities and religion. On beyond are parks, apartment houses, stock yards, suburbs and on beyond the suburbs are towns, villages, hamlets, farms, quiet centers in a great hinterland, for Chicago emerged at that point where work-seeking, home-seeking men and women found their point of maximum contact with the outside world and the resources of the Mississippi valley.

Four Epochs

Chicago has been settled in four great epochs characterized by the diverse racial stocks of the settlers and immigrants. In the first epoch, which extended from 1833 to 1850, the old American stock of the first settlement came bringing Methodist, Presbyterian, Baptist, Congregational and Episcopalian churches. This stock is now found quite largely in the suburbs or along the lake front. The second settlement was from 1860 to 1890. During this period the newcomers were from north Europe and they brought Lutheran and Irish Catholic churches.

The third period begins with 1890 and continues to the world war. During this period our immigrants were from southern and eastern Europe and they established Italian, Polish and Bohemian Catholic churches and Jewish synagogues.

The fourth period is from the world war to the present time. The new comers are from the Negro rural south and Mexico. They established Methodist and Baptist Negro churches and Mexican Catholic churches. With the coming of the Negroes to Chicago the Baptist denomination jumped from fifth to second place in number of members.

Chicago is like a four layer cake. The base layer is old American stock, Protestant, located now largely

in suburbs. The second layer is north European, Lutheran, living in the interstitial areas not occupied by the old American stock. The third layer is south and eastern European, Catholic, and lives in the areas nearest to the Lutheran. The fourth is Negro, American and Mexican, and is segregated in areas convenient to centers of industry and where house rent is cheapest.

Four Major Tensions

Keeping these sectors in mind, let us consider the four major tensions which run through urban experience.

The first is the conflict which exists between these diverse population sectors. There has as yet been accomplished no integration of culture in the city. The city hunts in packs. These racial groups are the form in which a great deal of this hunting is done. An old American population holding a central advantageous position in a suburb fights against the threat of a German invasion on the north and a Bohemian threat on the south. The threat of the Negro strikes terror to a lake front white territory. They employ every device of property ownership and social intimidation to build a wall of exclusion. The Poles about the steel mills hate the Negroes and Mexicans who offer the new threat to their jobs. The Jews hunt in packs in the region of high finance, and the social clubs counter with social exclusion. Rents and prices are determined by reference to these groupings. Real estate men take action against undesirables, these people whose presence lowers real estate values.

These racial groups have their political interests. Chicago's most famous politician rose to power because he knew how to wave the flags and shout the slogans which solidified behind him the prejudices of certain numerically large racial groups inside the city while the older Americans made faces at him from the suburbs.

These groups have their churches. The church life floats in these population sectors. No Chicago church is having a hard time to exist until its own population sector moves away from it. Until then it is a rallying place for the clan. Thus religion has a working alliance with social provincialism.

This clash of cultures which do not understand one another is a major tension in the life of urban dwellers. These racial groups do not see alike in religion, politics, business or morals, and they associate with each other with a very high degree of mutual irritation.

Competitive Strain

The second major tension in urban life is the strain upon both employer and employe of our industrial system. The competitive drive of urban business is

stimulating but it is at the same time terrifying. Farmers make their living off the soil, city men make their living off men. The association of ice cream manufacturers listed in their code of ethics twenty-six bad practices which they promised not to perpetrate on each other, among which are the following:

Bribery of employes to introduce foreign substances into competitors' goods.

Inducing a competitor's employes to leave in such numbers as to disorganize his business.

Depriving competitors of transportation through bribery of railroad employes.

Depriving a competitor of raw materials.

Selling below cost to force a competitor from the field, etc.

I do not say that all twenty-six items of malpractice mentioned in this code are practiced by members of this association of ice cream manufacturers. It has I suspect, the same significance as if you should on next New Year's day publish to the world: "It is hereby declared that John McDonald and I will this coming year tell the truth about our golf score." It is a declaration about the future, but it carries certain revelatory implications as to the past.

Urban Labor

But the other side of this tension is the hazard of urban labor in its job. The increase in production of American factories goes on apace. From 1923 to 1928 the output of our factories has shown a consistent increase each year, and if this is an index of human welfare all would seem to be well. But these same factories employed 700,000 fewer workers in 1928 than in 1923. Family tragedy among the workers is the reverse of American factory efficiency. But this is not all the story. It might be asked, Why is not this the basis for a new back to the farm movement? If there is no place for the displaced worker in the factory, why should he not go back to the farm? But here again they meet the same factors at work. Modern machinery is supplanting man power on the farm even more effectively than it has in the city.

The latest government statistics recording the flow of displaced farm populations to cities show that whereas the net number of those leaving the farms for the cities reached some years almost a million and a quarter, the lowest for any year was never less than 604,000. This displaced farm population and these 700,000 displaced urban workers are standing at the urban factory gates looking for jobs and behind them stand families asking for food, education and all that goes to contribute to American citizenship.

I believe it is no exaggeration to say that beneath the surface in the great city is a great fear. When your rural man prayed, Give us this day our daily bread, he thought of a God whose favor could be shown in a favorable sun and rain and soil but when the urban man prays, be he employer or employe, he

thinks of railroads, factories, labor unions, wage rates, banks and foreign competition and he wonders if there is any God of the social order.

Home and Individual

The third major tension I can only mention. It is the tension which urban life brings upon the American family. I say American family, for the American family is a peculiar type of family. It has four major assumptions which have never so far as I know been made in family life on a large scale anywhere else in the world.

The first assumption is that a man and woman should not only be husband and wife but that they should be spiritual comrades.

The second is that a bride and groom should assume the obligation of financial self-support.

The third is that there should be freedom in courtship and that young people should choose comrades for life without much help from their elders.

The fourth is that these two throughout their lives should maintain consistently a relation of fidelity.

The American home is the most delicate and sensitive of all man's social ventures and we have launched it in the uncharted ways and prolific contacts and extraordinary strains of modern urban life.

The fourth tension in urban experience is found in the life of the undisciplined individual subjected for the first time to the increasing stimulus of city contacts, without the protection of neighborhood religion. Telephone, radio, newspapers, moving pictures, easy transportation all subject that delicate organism, the human soul, to constant exposure.

Religion and Social Strain

What is the meaning of religion for conflict of cultures? At present, religion in the city in many instances has a working alliance with social provincialism. It increases the tension rather than lessens it. It is the last and toughest obstacle to human unbrotherliness. It gives to men their final excuse for being exclusive. I am perfectly certain that the great religious systems are not going to supplant each other. I do not expect the Jew to supplant the Protestant nor the Protestant to supplant the Jew. But I believe that all religious people carry an obligation to seek fellowship. I do not say that one religion is not better than another but the fact that one is better than another is more likely to be discovered if they do not hate each other than if they do.

The second contribution of religion to urban experience is a contribution of social teaching. We have not only got to teach people how to live in this new city; we must teach people how to build the kind of a city it is worth while to live in. A number of years before he became president, Mr. Hoover headed an unemployment conference which brought out a report. I asked Henry Dennison, who was on the commission, what the church could do to help. He replied, "Get the report of that com-

mission on the conscience of the people. It is a good report, but it is of no use unless some one takes it off the shelves of congress and puts it on the conscience of the people." I believe that the churches ought to give to people strength to bear human misery, but I believe also that they should so guide public opinion as to do away with the causes of human misery.

Finally, religion can and must once more carry a way of personal holiness to the sorely pressed pilgrims on city streets.

Religion and Needy Souls

Not long ago I spent an interesting two days in New York city. Part of the first day was spent with a friend who is a professor in Harvard. He told me the story of a religious boyhood and a subsequent neglect of all religious practice or thought. Later a nervous breakdown came and he sought the aid of a psychiatrist, who told him that he had been neglecting some of his resources for successful living. He advised him to return to the church. The man said, "I can not believe the creeds." The physician asked him if he enjoyed religious music. My friend said that he did. Then said the psychiatrist: "You will come to my office once a week and we will sing and play together the great musical compositions." Said my friend: "This became not a luxury but a necessity in my life; I have since joined the church. I read all the religious biography I can, and I am now teaching a Sunday school class of young women. My health has returned and I am a new man."

That evening I spent in a home where our conversation turned to a consideration of religious experience and the power of Christ to give physical and spiritual renewal.

On the following morning I stepped into the Calvary Episcopal church at the corner of Fourth avenue and Twenty-first street. The only person visible was the telephone girl and I began a conversation with her. I asked where the people lived who came to that

church, and she replied, "Oh, they come from everywhere; our pastor believes in personal religion." During the morning I talked with the workers and listened to the emphasis on what they call building the "basic group" in the church, a group which believes in a life of confession, of waiting for the guidance of the Holy Spirit and of complete surrender to Christ. I came away loaded with books and I read them all on the way to Chicago. On the following Monday, I spoke to the ministers' meeting and the gist of my message was as follows: There is something the matter with our services of preaching; there is something the matter with our programs of social service; there is something the matter with our programs of religious education; none of them deals radically enough with the soul sickness of that poorly equipped individual who is now trying to carry the strain of response which the city calls upon him to make.

A New Epoch

The time has come for religion to enter a new epoch. Liberal preaching does not know that souls are sick. Orthodox preaching believes that souls are sick but it is dealing in general specifics without diagnosis.

Some nineteen hundred years ago our religion moved from the towns and villages of Palestine into the cities of the Roman empire. It came heavily laden with the laws, the customs and the festivals of a rural civilization. A man by the name of Paul, who a great many years later was called a saint, stripped that religion of its non-essentials and released it as a transforming message for personal living, and it went everywhere creating saints. It projected the vision of the Holy City; it gave to the world a new society. Into some such crisis our religion is entering today in the modern city. Heavily laden with the cultural excrescence of an old world evolution and to a certain extent with our own rural codes it has moved into American urban life. God grant that the Pauline vision will not be lacking in this day and age.

Curbing the Opium Trade

By Wayne Gard

GOVERNMENTS protecting illicit traffic in narcotic drugs while pretending to suppress the trade are finding their position increasingly untenable. Several measures adopted in the last year will likely hamper the diplomatic practice of condemning the eating and smoking of opium and, at the same time, squashing any plan which might limit its production or sale. One of these measures, announced last February, is an informal agreement reached between the United States and thirteen other nations, providing for closer cooperation in detecting and convicting violators of existing laws and international conventions. Although this agreement

is concerned only with details of enforcement, it will facilitate the exchange of photographs, finger-prints, Bertillon measurements, criminal records, and information of illegal shipments. Including, as it probably will, the Belgian government's system already adopted for the suppression of counterfeiting, this increased cooperation should make the work of the drug smuggler more hazardous.

A measure directed toward a similar but more comprehensive end was the organization last January of a permanent central opium board of the league of nations. Unfortunately, the authority of this board is closely circumscribed by the convention of 1925

which provided for its formation. The board is charged with watching the international drug trade and with gathering from the various governments statistics on the production and consumption of harmful narcotics. The convention states that "if the information at its disposal leads the board to conclude that excessive quantities of any substance covered by the present convention are accumulating in any country, or if there is a danger of that country becoming a center of the illicit traffic, the board shall have the right to ask, through the secretary-general of the league, for explanations from the country in question." If, however, the explanations are not forthcoming or are not satisfactory, all that the board can do is to call the attention of the contracting parties and the league council to the matter, and to recommend that drug shipments to the offending country be stopped.

An additional blow at narcotics is found in the opium policy adopted recently by the nationalist government in China. In response to public demand, the state council at Nanking has embarked upon a program of immediate suppression. An act promulgated September 10, 1928, and now in force, prohibits absolutely the cultivation, transportation, sale, and smoking of opium. Speaking at a national opium conference at Nanking last November, General Chiang Kai-shek declared that his government was determined not to derive any revenue from opium production or sale. The enforcement of this prohibition will depend, of course, upon China's degree of political stability, but even a partial enforcement will do much to discredit the habitual British policy of blaming Chinese conditions for the refusal to curtail India's enormous drug production. Repeatedly the Chinese have pointed out to the league the fact that European powers supply much, if not most, of the opium consumed in China, as well as the more dangerous opium derivatives, morphine, coedine, and heroin.

Drug Manufacturing Nations

Those interested in the restriction of narcotics to medicinal and other scientific uses hope that the league's new opium board will be more aggressive than the league's advisory committee has been. The attitude of this committee has been such that one of its recent meetings was referred to as the "Smugglers' Reunion." Last year the committee rejected a detailed plan which its Italian member had evolved for stopping the leakage of drugs into illicit traffic. In the discussion of Signor Cavazzoni's memorandum it appeared that the great drug-manufacturing nations of Europe, especially Great Britain, were unalterably opposed to any plan which might curtail the narcotics industry.

It was this anxiety to protect vested interests which brought inevitable failure to the opium conferences at Geneva in 1924-25. America was excluded from the conference in which the control of opium production was—ineffectively—discussed. In the more

general conference, the British delegates made frantic efforts to prevent discussion of raw opium and coca leaves. After being defeated, they admitted that their government had barred their participation in such discussion. When the British, Dutch and French persisted that the conference was technically incompetent to consider opium production, comparative failure was certain. Since it had been demonstrated to the satisfaction of nearly every student of the subject that the only way to curb opium consumption permanently is to limit the growth of poppies, and since the substitute proposals of Lord Cecil obviously were intended to protect, rather than to restrict, such production, it was no wonder that the American and Chinese delegations bolted in disgust.

British Attitude

Until recently, the attitude of the British government toward opium has been determined almost consistently by financial interest. In the opium wars of the last century, as Gladstone and Lord Elgin and Lord Morley admitted, the British fought unjustifiably to force upon China the importation of Indian opium. Although this trade was abolished in 1913, after Chinese opium production had been stamped out, British India continued to produce enormous amounts of opium, both for domestic consumption and for export. This export has violated the spirit, if not the letter, of the Hague convention of 1912-13. In India alone the government's national revenue from opium for the fiscal year of 1926-27 was \$14,009,375.32. Additional sums were obtained by the provincial governments. In several of the smaller British colonies of the far east, income from opium has constituted in recent years more than one-third of the total revenue.

Lately, however, several restrictions have been placed upon the export of Indian opium. The public auctions of opium in Calcutta were discontinued in April, 1926. Since then, exports to far eastern ports have been handled by the government. The list of countries to which Indian opium may be shipped has been limited, and a program of progressive decrease in the volume of exports has been adopted. Exports of Indian opium fell from 34,827 chests in 1912 (before shipments to China had ceased), to 8,115 chests in 1926.

Unfortunately, the British attitude toward the consumption of opium in India is still one of non-interference. Although Indians eat opium instead of smoking it, the results are hardly less serious. Indian women who are forced to work away from home during the day dope their babies to keep them asleep. It has been estimated that three-fourths of the Mohammedan children and nine-tenths of the Hindus are kept continuously drugged during their first two years. The government's restriction of the domestic sale of opium is nominal; an adult Indian can buy as much opium as he has money to pay for. The government advances money, without interest, to poppy cultivators.

Time and time again the British in India have ignored medical opinion in defending the eating of opium. A government statement, made in 1911 and quoted with approval in an official pamphlet in 1923, says: "The prohibition of opium-eating in India we regard as impossible, and any attempt at it is fraught with the most serious consequences to the people and the government. . . . To prevent the sale of opium except under regular medical prescription would be sheer inhumanity." In persisting in this policy, the government has been deaf to petitions signed by M. K. Gandhi, Rabindranath Tagore, and hundreds of thousands of other Indians, to a report of the National Christian council, to a resolution of the national legislative assembly, and to the All-India congress committee's opinion that "the people of India would welcome the total abolition of the opium traffic for purposes of revenue." Attempts in the national legislative assembly to reduce the opium revenue have been promptly squelched by the British.

As late as 1925, the British government of India admitted that its opium policy was still based upon the findings of the royal commission of 1893. It is left for critics of the government to point out that this report, in addition to its being considerably out of date, was vulnerable at many points when formulated. The report itself admitted that the commission had not considered opium from a medical viewpoint, and recommended that such an investigation be made. (This suggestion was ignored.) A minority report of the commission took exception to the majority's interpretation of evidence. The commission was a financial one, interested primarily in revenue; its report was discredited by Lord Morley and others at the time of its publication.

So much for India, the largest opium-producing

country. In Europe and America, reliable statistics on the drug trade are difficult to ascertain, due to the fact that most of the trade is under cover. In the United States it is estimated that one person for every thousand is a drug addict; at least half of the addicts, however, are prisoners. Sentences for violation of federal anti-narcotic laws in the year ending June 30, 1928, totaled 8,786 years of imprisonment and more than \$184,000 in fines. Figures for the preceding year were 7,089 years and \$175,000. Habit-forming drugs imported into the country probably exceed medicinal needs by at least fifty per cent. A report of the treasury department shows that imports of raw opium into the United States increased from 23½ tons in 1922 to 70 tons in 1928. The drug-producing countries have been embarrassed lately by a "scheme of stipulated supply, presented to the league's opium advisory committee.

Outlook for Permanent Solution

Permanent solution of the international narcotics problem, however, must await general acceptance of the policy which America, China, and other nations advocated unsuccessfully at Geneva in 1924-25. This is restriction to medicinal needs not only of the manufacture of prepared drugs, but also of the growth of poppies and other plants from which habit-forming drugs are derived. The small bulk of drugs makes their detection difficult, and thus encourages smuggling. But no one can hide a field of poppies. Due to the enormous interests vested in the production and marketing of narcotics, the fight to bring about a general acceptance of the policy of restricted production is almost inconceivably difficult, but the recent measures already mentioned should bring its acceptance nearer.

B O O K S

From the Sublime to the Ridiculous

FROM CONFUCIUS TO MENCKEN: *The Trend of the World's Best Thought as Expressed by Famous Writers of All Time.* Edited by F. H. Pritchard. Harper & Brothers, \$5.00.

IT IS perhaps ungenerous to thrust into the foreground the judgment that this book does not give us the trend of the world's best thought. But then, the compiler thrusts the claim into the foreground so he has no ground for complaint if the criticism is true. The thing proposed is something that simply can't be done by any collection of brief extracts, however skillfully they are chosen—and for the most part these are chosen with discrimination and with an evidently wide knowledge of the best that has been written. The gist of Plato's contribution to the world's thought can be but faintly suggested by two pages from the Republic, or Aristotle's by three from the Nicomachean Ethics, and a good deal is left to the imagination when Biblical literature is represented by six pages from Ecclesiasticus, Ecclesiastes and the Epistle of James. Of the authors from whom selections

are given—there are 206 if my count is correct—many have done little to give direction to the world's serious thought and some of these are allotted more than the average of five pages.

But already I feel guilty of base ingratitude for having pointed out these flaws in a book from which I have derived so much pleasure. It is wise, as well as kindly, to forget that too large order for a graph on which is plotted the curve of the world's best thought, for it becomes at once apparent that the compiler's real aim has been nothing so ambitious. It is, in fact, his specific intention to trace the development of the essay as a literary form and to show by samples the varying content that has been carried by that vehicle in successive periods, by many writers, and in many countries—including even such seldom exploited fields as Estonia and Roumania. This is a worthy enterprise, and the resulting compilation is replete with both literary and human interest.

There is a current opinion, I believe, that essays are usually dull reading. When dull people write essays, of course they write dull essays; and dull readers, who are incapable of taking interest in ideas and in the play of wit and fancy upon

their surface unless they are strung upon the thread of a story, must inevitably find most essays dull. But these are the kind of people who do not find conversation interesting unless it consists chiefly of scandal or of funny stories. Capacity for appreciating good essays, like ability to enter into impersonal and non-anecdotal conversation, might be used as a sort of intelligence test.

If one were to persist in trying to find in the writings of the essayists a key to the trend of the world's thought, the conclusion must be that the tendency is toward preoccupation with less and less serious themes. The ancient essayists wrote chiefly about morals and the conduct of life and the structure of society. Then came essays about books and art. After that, whimsicalities upon all sorts of trivialia. The periods, to be sure, are badly mixed and there are many exceptions. For example, Quintilian wrote an essay on jocularity and Emerson was as lofty and wise as Confucius. Nevertheless, the trend toward lighter topics, or lighter treatment of serious topics is apparent. Sometimes a young national literature recapitulates in a short time the whole development within the compass of a few years, as when two Czechoslovakian authors separated only by one generation discourse upon such disparate themes as "Are the angels women?" and "Cats."

But after all, the whimsicality of essayists is no indication of worldwide frivolity. Like after-dinner speeches,

Essays "are not perhaps strictly designed

For maneuvering the heavy dragoons of the mind."

The essays one holds in fondest remembrance are those which take the world in something of the spirit of Saturday night. Bacon and Emerson never learned this, but Montaigne and Lamb knew it, and so did the genial Holmes and his spiritual heir, the gentle Crothers. Generally speaking, the best essayists are those who know how to view the world with some humor and comment upon the data of experience with a certain lightness and detachment which do not betoken frivolity but which are the antithesis of the solemnities of the scholar and the tense earnestness of the propagandist and the reformer. Life, for them, is not a series of problems to be solved or of diseases to be cured, but something to be savored delicately and appreciatively. And it is for that reason that essays, more than any other form of literature, deserve the term which gave name to all the humanities—*litterae humaniores*. Those who would like to follow the course of this humanizing influence—or to expose themselves to it without bothering about following the course of its development—will find Mr. Pritchard's collection a source of delight for even longer than it takes to read its thousand pages.

WINFRED ERNEST GARRISON.

Books in Brief

The Use of the Old Testament in Current Curricula, by Robert Seneca Smith (Century Company, \$2.25). The author shows the extent to which and the manner in which Old Testament material is used in four of the leading series of Bible school lessons. The tendency is toward a less copious but more intelligent use of it. He indicates how it may be used advantageously in a curriculum constructed with due regard to modern critical, social and pedagogical ideas.

John Wesley Among the Scientists, by Frank W. Collier (Abingdon, \$2.00). An argument to prove that Wesley had a scientific mind and method, that he accepted the best accredited results of the science of his day, and that he went so far beyond them as to be in effect an evolutionist. The fact

that he believed in witchcraft does not prove the contrary, and his often quoted statement about the atheistic tendency of Newton's theories is more than outweighed by many complimentary references to Newton and his system.

Metanthropos, or the Body of the Future (Dutton, \$1.00). No striking improvements are predicted and none at all as the result of any rigid control of mating. Cupid takes care of that better than a licensing board.

CORRESPONDENCE

Baptists Will Keep Right On

EDITOR THE CHRISTIAN CENTURY:

SIR: As an interested reader of your paper I find much in its pages that is stimulating and informing but candor compels me to say that some of your articles cannot be excelled for misinterpretation and misinformation. The article entitled "Baptists and Christian Unity," is a typical example. I forsook the church of my ancestors to become a Baptist because I found myself in intellectual and spiritual sympathy with the Baptist state of mind and their methods of work. Evidently there are thousands like myself, for Baptists are rapidly increasing—which is due, I think, to the fact that we regard our main business to be the preaching of the gospel and the evangelization of the world.

It is easily discerned by the most casual reader that you reject the authority of the New Testament for church organization, belief and practice. Otherwise you would cease to insist on the organic union of various Christian bodies. There isn't a fragment of evidence that Jesus was concerned about organic union, but there is abundant proof that he passionately desired the inward spiritual unity of all who were his disciples. His oft-quoted prayer that the disciples "may be one" did not apply to the mode of baptism or church union. They had all been baptized and they were all Jews; outwardly they were sufficiently united: Jesus prayed for what they lacked, namely, unity of the spirit in the sense of mutual sympathy, common aims, brotherly love and zealous devotion to Christ which would obliterate their jealousy and bitter quarrels over who should have first place in the coming kingdom.

Some of your editorial ink would better be spilled in promoting this sort of unity among modern Christians. How can you unite a group who believe in a vigorous program of evangelism and missionary endeavor with another group who have no stomach for such effort? "Shall two walk together, except they be agreed?" Since you reject the New Testament as the guide for the proposed united church, what model will you adopt? Presumably the model will be created at 440 South Dearborn street, Chicago, and will be patterned after the traditions of men rather than the commandment of God.

Your criticism of regenerate church membership is contrary to the facts of history and experience. No Baptist claims that it works perfectly; even Jesus had one traitor among his twelve disciples, but if any pastor exercises reasonable diligence it tends to keep the church roll free from large numbers of people who are devoid of spiritual experience and are thereby disqualified to function in the spiritual life of the church. Your slap at Baptist devotion to the cause of spiritual liberty goes wide of the mark. You say, "Baptists have never shown any more zeal in defending the supreme right of conscience where it was the conscience of others . . . than have other Christians." Frankly, Mr. Editor, how did you get that way? If my memory serves me correctly, Roger Williams was driven from Massachusetts by religious persecution, founded the first Baptist church in America on Narragansett bay and established a colony where spiritual liberty was granted to all. Furthermore, Baptists had a large influence in writing into our constitution the principle of separation of church and state and have been most vigilant in its defense.

We agree that our friends in other communions have made remarkable progress in adopting many of the distinctive principles for which Baptists contended as pioneers. They share with us in zeal for a regenerate church membership, separation of church and state, spiritual liberty, and loyalty to the New Testament. We welcome all such as brethren whose spiritual unity with us in a like precious faith is the real answer to the prayer of Jesus that his disciples might be one. Therefore encouraged by past history we shall keep right on bearing witness for Christ and sounding forth the evangelical truths of the New Testament. If Christians are going to unite at all, why not unite on the basis on which Christianity began its conquering career 19 centuries ago, simple loyalty to Jesus Christ and his gospel?

Biddeford, Maine.

CLARENCE M. FOGG.

Pastor Jefferson St. Baptist church.

Baptists' Sensitive Skin

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read and re-read your article in the issue of July 10 on "Baptists and Christian Unity." I am deeply pained and puzzled. Pained because of the unkind nature of your attack: puzzled because I cannot see why you should ever want to include in any scheme of Christian union such a belated, unscholarly, literalistic and pharisaical body as you picture Baptists to be, the denomination which "exists on hangover habits and ideas." Surely, if there is ever to be any union worth the name or the effort to produce it, unity of spirit, mutual esteem, brotherly love, and absence of a coercive tone in speech are elements which should enter into it. I do not find these elements in your article. Frankly, I should forever prefer to be just a Baptist with unscholarly "hangover habits and ideas" than to join in a so-called union with any who display such heat and bitterness as are evident in your write-up. Such flagellation and ripping off of the Baptist skin and rubbing in of salt and vinegar may be pleasurable to you, but they are far from persuasive to the victims. There is a more excellent way indicated in first Corinthians 13th chapter.

Chicago.

W. L. FERGUSON.

Baptists and Disciples

EDITOR THE CHRISTIAN CENTURY:

SIR: You will have a lot of fun with your Baptist readers over your leader of July 10 on "Baptists and Church Unity," particularly with your statement in the last paragraph, "no sensible person—not even a Baptist—would (now) think of creating" the Baptist denomination.

Did you ever see the humor in the fact that Dr. Alexander Campbell did actually create a new denomination, on the basis of a single phrase, "baptized unto remission of sins" (Acts 2:38), whose chief mission was to be to insist on the union of all believers on the New Testament as sole authority? Another division to preach unity! Why not insist that the perpetuation of that division is out of date?

Here is the longest single step that could be taken toward church union: let pedobaptist churches abandon infant baptism! If they did, Baptists might join them in a service of dedication of infants without jeopardizing their contention for the baptism of believers only.

Apropos of the pending negotiations between Baptists and Disciples, it would seem that their common faith in believers' baptism (immersion) leaves no shred of reason why they should continue in separation.

Atlanta, Ga.

EDWIN M. POTEAT,
Pastor Second Baptist church.

Methodists and Infant Baptism

EDITOR THE CHRISTIAN CENTURY:

SIR: In your editorial on "Baptists and Christian Unity," you misinterpret the Methodist position with regard to the spiritual

status of children. You say: "Pedobaptist churches . . . baptize them (infants) before it has been determined whether they will be regenerate or unregenerate."

The Methodist view is that the child begins life as the child of God and therefore is essentially within his kingdom. As the ritual of the Methodist church, south, expresses it: ". . . all men, though fallen in Adam, are born into this world in Christ the Redeemer, heirs of life eternal and subjects of the saving grace of the holy spirit." That is to say, whatever significance one may feel constrained to give to our unfortunate heritage from Adam—and all the rest of our great-grandfathers—through the abounding grace of God as revealed in Jesus the child through the holy spirit is given spiritual life when it begins to live. This seems to be implied in the words of Jesus when speaking of children he said: ". . . for of such is the kingdom of God."

The Methodist church of today accepts the view of Horace Bushnell "that the child is to grow up a Christian and never know himself as being otherwise," and builds on it its whole philosophy of Christian education.

In this splendid analysis of our denominational peculiarities that you are now making through your editorial columns you are helping the churches, through this objective view of themselves, more sanely to evaluate those things that divide and thus weaken our Protestant Christianity. You are therefore doing us a great service.

Dallas, Texas.

G. M. GIBSON,

Superintendent North Texas Methodist conference.

Militarism in Schools

EDITOR THE CHRISTIAN CENTURY:

SIR: At the last general conference of the Methodist church, in the report on world peace, we find these lines: "But as a Christian body, we 'renounce war as an instrument of national policy' and set ourselves to create the will to peace. The agencies of our church shall not be used in preparation for war. They shall be used in preparation for peace. We must do our full share to mold the present youth of all races into a peace loving generation."

At the commencement of DePauw university June 10, a man in military uniform marched in and sat on the platform with the faculty during the program. We had a feeling of deep resentment. Let the war department get out of the schools of America and stay out. The new president of De Pauw has made military training an elective course. May this training which "senses war" soon pass forever from this great Methodist institution.

Trafalgar, Ind.

T. G. GODWIN.

A Traitorous Publication

EDITOR THE CHRISTIAN CENTURY:

SIR: If The Christian Century is a "traitorous publication," as characterized by Edson N. Tucker, Ph.D., traitors are the most welcome people who ever came under my roof. It is the first time I ever heard of traitors working for peace and love of country and fellow citizens. Can one be said to be a traitor who persistently puts all he has on the side of peace and good will?

I compliment The Christian Century on its broad stand and its way of giving each one of its readers a chance to think for himself. I go to it to get ideas on all the big questions and I feel sure that there was a thorough study of the situation before an article was written.

Please continue to be "a traitorous publication," if that is what you are, and send me The Christian Century Pulpit when it comes out. I hope it is just as "traitorous" (I mean, peace loving, God loving, and free speech loving) as The Christian Century and I know it will be.

Beaver Crossing, Neb.

HUGH E. MOTE.

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NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Dr. Coffin Says Worship Is Next Major Subject of Religious Study

In an article on "The Next Interest in Religious Thought," published in the July issue of the Methodist Quarterly Review, Dr. Henry Sloane Coffin says that while psychology still occupies a commanding place in religious study, "there are abundant signs that a new interest has loomed above the horizon, and will soon hold the central place in the attention of religious leaders—that interest is public worship." During the past 30 years, Dr. Coffin says, the dominant concerns of leaders in religious thinking have been: Biblical criticism, comparative religion, the social interpretation of the gospel, and the application of psychology to religious experience. "It is surely welcome news to ministers," Dr. Coffin comments, "that a movement is beginning to sweep over Christendom which portends the revival of public worship."

Prof. J. Y. Simpson on "The Next War"

According to a recent statement made by Prof. J. Y. Simpson, scientist and religious leader of Edinburgh, "chattering about the next war should be made a criminal offense." "And why not?" asks the Christian Science Monitor. "If talking peace when a nation is at war is criminal, is talking war when a nation is at peace any less criminal?"

Washington Cathedral Has New 3 Million Dollar Building Program

A new building program involving the expenditure of 3 million dollars is announced by Bishop J. E. Freeman of Washington cathedral. Starting this program, the cathedral chapter has authorized a quarter-million contract for the building of the north and south transepts of the cathedral. It is planned to complete the cathedral by 1932, in time for a celebration of the 200th anniversary of the birth of George Washington.

Youngstown Appreciates Rev. W. E. Hammaker, Methodist Leader

The congregation of Trinity Methodist church, Youngstown, O., has unanimously voted for the return of their pastor, Rev. W. E. Hammaker, to the church for his 15th year. Dr. Battelle McCarthy, district superintendent, refers to Dr. Hammaker's pastorate in Youngstown as "one of the notable successes in Methodism of this generation." During his period of service, Dr. McCarthy said, Trinity has grown to be one of 15 churches considered to be the outstanding churches of the denomination. The Youngstown Telegram carries an editorial in praise of Dr. Hammaker's remarkable service to the community.

Bishop Cannon Makes a Statement

A statement from Bishop James Cannon, president of the Methodist board of temperance and social service, has just been published, relative to Bishop Cannon's recent "business transactions." Here it is: "Since the statement which I issued on June 21, indicating the source and the purpose of the publication by the press of my personal business transactions, there have been almost daily attacks by hostile newspapers

distorting and misrepresenting the testimony taken in the bankruptcy proceedings in New York city. I desire the church to know that I shall at the proper time ask for full investigation of all charges brought against me, even though instigated by ene-

mies and distorted and misrepresented by a hostile wet press. Friends conferred with think it unwise to ask for such church action until the completion of the bankruptcy proceedings and the trial of the bankrupt brokerage firm in the United

British Table Talk

London, July 1.

YESTERDAY, amid scenes of enthusiasm, with showers of roses and through avenues of bunting the king came home again to Buckingham palace. It seems a long time since, at the end of November, he was stricken

The King Home Again down by what seemed a fatal illness; now he is strong again, not the tired man who was carried out to Bognor. We are all grateful. Next Sunday the postponed day of thanksgiving will be observed. . . . What a king had to do in time of war has been made public. Here are some of the figures. Of inspections, there were 451. Four visits to the grand fleet, seven to the expeditionary force. Visits to munition works, 200; to schools, clubs, etc., 107; to hospitals, 320. There were 278 investitures, and the king on these occasions alone shook hands with 50,000 persons. He traveled 25,000 miles on military inspections alone. Besides all these things he had the daily burden of official duties. It is no tribute of flattery to say that King George, in those as in other years, set an example of devotion to duty. These things are not forgotten.

Edward Carpenter

It is a hundred years since Frederick Denison Maurice was born, and honor has been done to him in the college which rejected him in his lifetime because of his heresies. Last week there died Edward Carpenter, who in his youth was a curate to Maurice. Very early, however, Carpenter found another calling; leaving the church he took to market gardening near Sheffield; by lecturing and by his pen as well as by means of his garden he earned his living. Slowly he won recognition as a poet of originality and power, and as a socialist thinker. I believe that, much as he admired Whitman, he would not admit that "Towards Democracy," his chief work, owed its origin to Whitman's influence. But most readers must be conscious that Whitman's hand is there. Perhaps for the wider public Carpenter will live chiefly for his fine lines, sung in adult schools and labor meetings, beginning: "England, arise, the long, long night is over." There is no finer song for labor than this; the second verse is peculiarly moving:

"People of England! all your valleys call you,
High in the rising sun the lark sings clear;
Will you dream on, let shameful slumber thrall you?
Will you disown your native land, so dear?
Shall it die unheard
That sweet appealing word!
Arise, O England, for the day is here!"

A Chapel Where Cromwell Preached

Last week a missionary centenary meeting was held in the village chapel at Guestwick in East Anglia. My colleagues who went to the meeting brought back some fascinating stories of the old chapel, which was formed in 1652. Fleetwood, the son-in-law of Cromwell, belonged to it with all his house. It was because of this association that a chair of Oliver Cromwell's is in the pulpit; Oliver Cromwell himself was a preacher on occasion and more than once preached in that chapel. At a later date the Bulwer family belonged to the chapel and so indirectly Bulwer Lytton, the novelist, had his associations with it. And more interesting still, Shelley married the granddaughter of a minister who preached there, and occupied the manse, which still stands.

Resignation Honors

The one outstanding name among those who are honored in the last list presented by the outgoing government is that of Sir William Joynson-Hicks, who becomes a viscount. Already it is suggested that he will be popularly known as the "Gay Lord Jix"; more prosaically he will be Lord Brentford. He has certainly made politics brighter; seldom has he been for more than a few days out of the limelight. He is at once an unbending evangelical and a determined constitutionalist, a puritan and a humorous and tolerant spectator of those who are not of his school. All of us have our preferences in public characters; I confess to an imperfect sympathy with Jix. Sir Hamar Greenwood has been made a peer, probably because of his service as chief secretary for Ireland in the coalition government. That period has left no memories of which we can be proud, but it must be said for the chief secretary who had to execute the will of the government that in a time of great personal danger he never showed a trace of fear. The other names are almost all those of obscure figures, who have served their party well, and are deemed the most fitted to survive out of a long line of applicants.

And So Forth

The Rev. "Dick" Sheppard has been installed as dean of Canterbury. He has resigned his office as associate editor of St. Martin's Review. The July number gives splendid testimonies to him under the charming title, "Tales on the Way to Canterbury." The story of the founding of the Review is retold. . . . C. P. Scott, the greatest of our editors, after 57 years in the editorial chair of the Manchester Guardian is resigning his office to his son;

(Continued on next page)

States courts, which I understand will be carried through as expeditiously as possible. In the meantime, I simply state to my brethren that I have not violated any civil or moral law."

Death of Theosophist Leader

Mrs. Katherine Tingley, "outer head" of the Inner School of Theosophy, and official head of the Universal Brotherhood and Theosophical society since 1898, died in Sweden July 11, a few days after her 79th birthday. Mrs. Tingley and Mrs. Annie Besant, another exponent of theosophy, were estranged from the beginning of their careers. Mrs. Besant never acknowledged Mrs. Tingley's leadership.

Many Notables Debate Religion

Clarence Darrow, Rev. W. R. Bowie, Robert M. Lovett and others—atheists, philosophers and distinguished Christian, Hindu and Jewish leaders—met recently in the home of Henry Goddard Leach, editor of the Forum, to discuss the question, "Is Religion Necessary to Progress?" The stenographic report of their conversation is published in the July issue of the magazine. Irving Edman, philosopher, is reported as saying: "You might just as well ask whether people ought to breathe or not, and whether breathing is necessary to progress, as to ask whether people must be religious or not in order to progress. They are inevitably religious in one way or another. Whether you define it as belief in a God or in cosmic purpose or anything else, being religious is as natural as breathing."

New Jersey Capitalist Leaves Millions to Church

Under the will of James N. Jarvie, capitalist of Montclair, N. J., missionary activities of the Presbyterian church in the U. S. will receive \$3,250,000. To the Board of national missions 3 million was

left outright, and other causes were generously remembered, among them the Y work at Jerusalem.

Buddhist Missionaries Storm New York

The Christian Herald reports that foreign missionaries have arrived at the port of New York, and announce that they will endeavor to raise a quarter-million dollars in that city to be used in preaching the gospel of Buddhism throughout America.

Dr. J. H. Holmes on Sex Standards

Speaking on the theme, "Sex: Are There Any Standards?" at the Community church, New York, July 14, Dr. John Haynes Holmes branded "repression of the sex instinct as 'as unwise and wrong on the one side as gross sensual indulgence is on the other.'" "The Christian church is guilty of a monstrous sin in having cultivated asceticism and repression," Dr. Holmes declared, "with the base idea that there is something sinful about sex and that there is, therefore, virtue in putting it altogether out of one's life. To the pure and true lover sex is the great sacrament of human life. It is for just this reason that sex must be protected by rigid codes of discipline and uplifted to high levels of dedication."

At the Northfield Conferences

Seven conferences are being held at Northfield this season. Conferences yet to be held are: Conference for women's foreign missionary societies, July 12-20; conference of religious education, July 22-31; general conference of Christian workers, Aug. 3-19; Christian Endeavor conference, Aug. 19-26. For the general con-

ference will come such leaders as Rev. Henry J. Wicks, of London; Rev. John Baillie, of Knox college; Rev. G. Campbell Morgan, Dr. James Moffatt, Rev. Charles R. Erdman, Dr. Paul Moody, Rev. Paul Scherer, Rev. Melvin E. Trotter, Dr. W. R. Moody and Rev. P. W. Philpott.

Missionary Among Indians for 56 Years

Rev. T. L. Riggs, pioneer Congregational missionary to the western Sioux Indians, has a record of 56 years' service. Mrs. Riggs has been on this field 50 years. Rev. Charles L. Hall has a record of 53 years at the Fort Berthold Indian reservation. Rev. and Mrs. George W. Reed lately completed 40 years of service among the Indians.

Last Year a Bad One for Missionary Societies in England

The London missionary society reports that the financial year has closed with a deficit of 20,738 pounds. The society now has an accumulated deficit of 53,390 pounds.

Southern Baptists Name Dr. J. B. Lawrence Home Secretary

Rev. John B. Lawrence, for the past three years secretary of missions in Missouri, has accepted the leadership of the home missions board of the Southern Baptists. Dr. Lawrence is 54 years of age and is an alumnus of Mississippi college.

Raise \$33,000 to Broadcast "Catholic Truth"

The National Council of Catholic men is raising a fund of \$33,000, in all parts of the United States, as a means of financing national broadcasts of apologetical and

BRITISH TABLE TALK

(Continued from preceding page)

he is still hale and his mental powers undiminished, so that we shall not lose suddenly the wisdom of this public soul. . . . Lord Irwin is home from India for a short leave; he must need a rest and change, but in four months there will doubtless be opportunities for talking over India with Sir John Simon and others. . . . It is good news that Lord Cecil of Chelwood is to go for us to Geneva.

* * *

Parliament Again

Parliament reassembles tomorrow in earnest. The king's speech will give an outline of the program of the government. It will be possible to say more of this next week. The prime minister is receiving advice and appeals from various sides; what he will do is so far hidden, but it will not be surprising if there is enough unprovocative matter to take up the attention of the government for twelve months. Certainly I do not remember a time when there was so large a measure of good will ready to be claimed as there is today. There is a great opportunity for a government which will refuse firmly to consider party tactics.

EDWARD SHILLITO.

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Dr. Jones does not claim to be an Aristotle, but he does point out, in his new book, the elements of social unity which alone can bring safety and soundness to modern society. (\$2.50)

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Institute for Religious Research at Syracuse

The first "Institute for Religious Research" has passed into history. June 17-

The Havana Congress

THE experiment has been tried. A "Congreso Evangelico" has been initiated and directed by the Spanish speaking leaders of 13 countries. The language of the congress was Spanish, with no official concessions to any other tongue. The expressed concern of board secretaries connected with these areas was that the congress should be the true expression of the mind, the heart, and the ability of the Latin American churches. Preparatory reports were written in Spanish and practically all by Latins. The 40 delegates from the United States (board representatives and mission specialists) for the most part maintained the attitude of observers so that the subjects discussed as well as the findings were not imposed from without. No other large missionary conference has been carried out with such a predominant part taken by nationals. The experiment has been tried and the prevailing reaction is that of joy at the result.

For one thing, the government of Cuba gave to the congress a recognition never before granted to a gathering of Protestants in a Latin American country. The number, character and dignity of the delegates from the 13 lands made a distinct impression upon officials and upon the intellectual classes. As a result, exceptional publicity was given the proceedings.

A New Geographic Area

A new geographic grouping is being impressed upon the thought of the Christian church. Twice within the past four years the Institute of Pacific Relations, meeting at Honolulu, has called attention to the Pacific basin as a significant world area. The Hispanic American Evangelical congress meeting at Havana has brought into conscious existence a circle of 13 Caribbean countries. Just as Tunis, Tripoli and Algiers are reckoned with Europe about the Mediterranean area, rather than with continental Africa, so Colombia and Venezuela consider that they are more closely connected with Mexico, Central America, Porto Rico, Santo Domingo and Cuba than to continental South America. Only recently would such a congress be practicable. Imagine the four capitals of the three islands of the Antilles—Havana, Port-au-Prince, Santo Domingo city and San Juan. Ten years ago the quickest, cheapest and safest way to reach each of these places in succession was to go between each pair by way of New York. Communications by means of good auto roads and by steamships are decidedly improving while the rapidly developing air routes were used by several of the delegates with a saving of both time and money. This improvement of intercommunication was strategically capitalized by the Havana congress to inaugurate a new era of understanding and advance.

It was interesting to note an increased feeling of solidarity with a still larger area—the whole Spanish speaking field. It was somewhat startling to be told that Los

Angeles is the third largest Mexican city; that there are two million Spanish speaking people in the United States; and to see the way in which the 16 delegates representing these two millions were absorbed in the congress without a jar. The congress furthermore approved the organization of an International federation of the national federations of churches in the countries forming the congress, including Spain and Portugal.

Backward in Stating the Message

Just as churches in the United States are said to be several decades behind those of Britain and Scotland in theological enfranchisement, so the churches represented at Havana manifestly are several decades back of the more advanced groups in the United States. There was a commendable eagerness to be loyal to the gospel, but an immaturity in range and grasp appeared when the congress grappled with the problem of message. Secularism and indifferencism are the main modern obstacles to Christianity in these Latin areas as in other parts of the world. But the distinctive difficulty in Latin areas is a widespread interest in theosophy among the educated and in spiritism among the masses.

Applying the Social Gospel

There was a willingness to accept the general principles of the social gospel, and an abstract statement of the responsibility of the church for social conditions was readily accepted. The churches of these regions would undoubtedly respond to specialized assistance in bringing out implications and applications of the social gospel to these areas. At this point the churches of the north could make a very real and welcome contribution by loaning for a time one who could help them at this point. For in the realm of the social application of the gospel they are hesitant and inexperienced. As religious bodies they prefer on the whole general statements rather than affirmations of what is felt to be the Christian mind on concrete issues that affect the welfare of community or nation. One received from all the discussions a distinct impression of well disposed and capable leadership with fine minds—but leadership that had been shut off from the world currents in theology and Christian social thinking as found in C.O.P.E.C., Stockholm, Lusanne and Jerusalem. This is not surprising when one realizes that the small but aspiring evangelical church is almost overwhelmed by a repressive and backward Roman church and that in many of these areas general education is very backward.

Importance of the Congress

The significance of this congress does not lie in the preliminary papers, nor even in the findings of the 13 commissions. Much hard work was done and many ad-

(Continued on next page)

22 was the week of the institute, which was held at Syracuse university. The avowed purpose of the meeting was "to get behind the seeming differences of science and religion to the essential truths which make them one." A total of 88 ministers, from all parts of New York state, were present; Methodists led, with many Congregationalists, Baptists and Lutherans also present. Dr. George A. Wilson, head of the department of philosophy and psychology at Syracuse, was the moving spirit; Professors Raymond F. Piper and Clyde E. Wildman, with Rev. W. H. Powers, were his associates. The work of organizing the institute was carried through by Rev. H. E. Chaffee, of Furman Street Methodist church, Syracuse. The spirit of the institute is indicated in the words of Charles W. Flint, chancellor of the university, who said at the closing session: "We should strive to see with one another's eyes. Do we ever really win anything in a discussion by resorting to sarcasm, belligerency and sharp tongues? The things of Christ should be treated in a Christlike way. . . . The closed mind is the greatest heresy I know. The mental laggard who shuns problems that devolve upon him, and blames the spirit of God for his weakness, has imposed upon the ministry too long."

Christian Century "Play" Used In Prayer Meeting

Rev. Norman McLeod, of the Methodist church of Selma, Ala., reports that the "prayer play" entitled "Youth Prays," recently published in *The Christian Century*, was presented at a prayer meeting service in his church, 13 characters being

represented. Dr. McLeod had the part of the minister. A teacher of expression residing in Selma directed the play. The best crowd in years is reported at this unique service.

Rock River Bible Conference At Dixon, Ill.

July 14-21 is the date of this year's Rock River Bible conference, being held at Dixon, Ill. Among the speakers are Rev. J. C. Massee, Rev. Andreas Bard, Rev. Homer E. Sala and Dr. E. C. Wareing. Rev. R. Moffat Gautrey, of London, is the overseas lecturer.

Rev. William F. Sunday to Edit Magazine

Rev. William F. Sunday has resigned the pastorate of St. James Lutheran church, New York, to accept the editorship of a new national magazine, entitled "Vision," the purpose of which will be "to bring to the attention of the American public the dynamic elements of the Christian religion as they apply to modern life."

Congregationalists Appoint Fifty-two New Missionaries

During the week ending June 16, final instructions were given 21 of the 52 newly appointed missionaries of the American board of the Congregational church, at a conference in Park Street church, Boston. Many of the new missionaries were unable to be present at the conference.

Chicago Suburb Has Successful Sunday Club

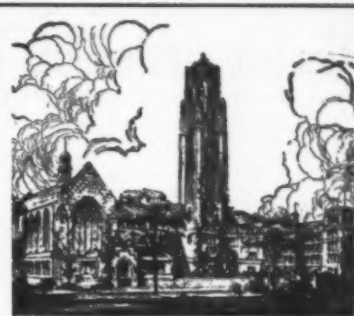
During the past year River Forest, a Chicago suburb, has promoted a Sunday evening club, and the effort has met with

should be completely identified in all their relations to the work." There seemed to be in most areas good accord between missionaries and nationals so that the congress with evident sincerity declared their "heartfelt gratitude to our brethren, the foreign workers, who, with such abrogation, sacrifice, and with such splendid spirit, brought to us the supreme blessing of the gospel of Christ. We would commit the sin of ingratitude and inconsistency were we to forget the incalculable benefit the foreign workers have done us in bringing to us the gospel of Christ. Therefore, we here make public our most profound gratitude to these our brethren."

How the Congress Came to Be

The roots of this congress go back to the great missionary conference at Edinburgh in 1910 because from that gathering Hispanic peoples were excluded. This exclusion led to the formation of a committee which brought about the Panama congress and Christian Work in Latin America in 1916; a congress for work limited to South America, in 1925; and finally this Havana congress for the northern section of Latin America, June 20-30. Since 1916 American boards have afforded a unique example of cooperation in their approach to these Latin areas through a committee for that purpose. To this committee on cooperation in Latin America these younger churches turn for encouragement and help in many of their plans and aspirations.

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THE HAVANA CONGRESS

(Continued from preceding page)

vance steps were taken. But the preparation was not as thorough or as extensive as for Edinburgh in 1910; Montevideo in 1925, or for Jerusalem in 1928. The outstanding result was the discovery of itself by the Evangelical Church of the Caribbean. To each delegate there came a vivid realization that the churches of these 13 lands are members one of another, and that it must be together that they go forward in kingdom work with greater strength.

No one could observe the evangelical leaders among the 168 voting delegates at Havana without being hopeful for the future. In practically all the countries represented there are those who are capable of assuming leadership. But the most thoughtful among them are alive to their need of help from the north. Local self-support is increasing and the congress, without any urging from board representatives, went to the limit in affirming the desirability of local self-support. But central administrative agencies, schools, hospitals and training institutions still must receive help from North American churches.

Nationals and Foreigners

The findings frankly stated that the relation between foreign workers (whether Porto Rican, Mexican or North American) and the nationals ought to be on a basis of sincere partnership. "As far as possible the nationals and foreigners

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decided success. There has been an average attendance of 530 at the services; at two meetings there were more than 1000

persons present. Among the speakers called in were Lorado Taft, sculptor; Donald MacMillan, explorer; Ruth Bryan Owen,

Special Correspondence from Japan

Sapporo, June 5.

WE ARE now in position to make some appraisal of the results of Dr. John R. Mott's recent visit to Japan. He arrived the latter part of March and spent three weeks in conference with leaders of the Christian forces

The Inspiration of Dr. Mott

in the central and southern parts of the empire. At Kamakura in the Tokyo region and Nara, near Osaka, conferences were held under the auspices of the National Christian council, preparation for which had been under way for many months. Special emphasis was laid upon the necessity of reaching for Christ the industrial and rural masses, and to that end resolutions were formulated urging more zeal in proclaiming the social message in which the Christian gospel abounds, extensive publication and distribution of Christian and educational literature, and the election of more qualified Christian leaders to national and civil offices. Regarding the relations of missions with national churches, a new era of missionary cooperation with the Japanese Christians in positions of administrative responsibility was hailed, and the conviction was expressed that "there exist today large and important areas where missionaries may find scope for their efforts, as for example, in pioneer evangelism among unreached classes; in Christian educational institutions—theological seminaries, schools and colleges for the youth of both sexes, kindergartens, etc.; and in special service, such as the production of Christian literature, work among students, survey and research work, etc." Again, a special responsibility was laid upon the missionaries for aiding and abetting the realization of church unity as rapidly as the Japanese may be prepared for it. Interdenominational cooperation is especially desirable now in the field of theological education, and hardly less so in the development of

a better system of Christian secondary schools for both men and women.

An Open Door to Evangelism

Perhaps the findings of the conferences most fraught with possibilities for the immediate future were those having to do with nation-wide evangelism. Dr. Mott, in pursuance of the instructions of the Jerusalem conference, had asked Mr. Kagawa to present a comprehensive plan for a mighty evangelistic campaign throughout the Japanese empire. He did so, offering his own full time during a period of two years toward the success of this movement. Those who know the number of social and religious projects entirely dependent upon Kagawa's pen and paid lectures for support, can realize what an act of faith is represented by this decision to "seek first the kingdom of God," and trust that "all these other things shall be added." Dr. Mott and the entire conference were stirred by Kagawa's sincerity. The former responded with the following words: "My friend Kagawa's vision and plan which call for augmenting the Christian forces of Japan from one-quarter of a million to one million souls has made a deep impression upon me. The sheer magnitude and greatness of the conception make a tremendous appeal." At both the Kamakura and Nara conferences a hearty approval of the plan was given by representatives of the various churches, and it was committed to the standing committee on evangelism of the National Christian council with power. The executive committee of the council and this standing committee have now definitely accepted the resolutions of the conferences, and Dr. Mott, on his return visit to Japan late in May gave the program further momentum by declaring that "Japan is the best country in the world just now for evangelistic work. . . . There must be set up, as I see it, the strongest committee which has ever been organized among Christians in Japan for the general oversight of this undertaking. . . . Again, it is supremely important that the Christian forces of Japan present an absolutely united front."

Highest Decoration From Emperor

The duration of Dr. Mott's stay in Japan on his return from Korea and China was but three days, just the length of time spent by his ship in Japanese waters, perhaps the busiest days of his career. Concrete plans had taken form since his earlier 18 day visit, and required his final judgment. Christian leaders of youth throughout the land were clamoring for special conferences on their peculiar problems, which for lack of time had not yet been considered. Finally, his majesty the emperor had most graciously decided to confer upon this world citizen the "First Order of the Sacred Treasure," an honor until now reserved only for Japanese who have served the empire in a most distinguished way. T. T. BRUMBAUGH.

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